

salt of contentment! For the world and all its glory is but a spectacle. Yet even to the worldly is not this warning sufficient, that to the king who had conquered Hind, and arrived victorious, and crowned with honour, at his capital, was it not given to see the faces of his family, but he passed at one breath from a throne to the bosom of the earth, exchanging a palace for a grave.

A man shall ask—Where are gone those famous ones? Behold!

The womb of the Earth is for ever pregnant with them.

The Earth is drunken, because she hath tasted of wine:

In the cup of the skull of Hurmuz, hath she drunk the heart's blood of Naushírwán.*



The Ruins at Kopari, Balasore District.—By JOHN BEAMES, B. C. S.,
Magistrate of Balasore.

(With two plates.)

Two years ago I found at Kopari a small image with an inscription on the back, a copy of which I sent to the Society. The people worshipped the image as Lakshmi, but Babu Rajendra-lal having pronounced it to be Maya Devi, the mother of Buddha, they have now come to the conclusion that the “deo” has gone out of it, and made no objection to my removing it, which I have done on the occasion of my recent visit to the place.

On this visit I have been able to make a more minute inspection of the ruins and the surrounding country, and send you the following notes, with a few rough sketches and plans.

The place is interesting not only from its singular physical appearance, but as being the only place in northern Orissa where distinct traces of Buddhism are still observable. It is situated in lat. $20^{\circ} 19'$, long. $86^{\circ} 30'$; 42 miles south-west of the town of Balasore and close to the point where the three native tributary States of Moharbhanj, Nilgiri, and Keonjhar meet. It is a level plain surrounded on three sides by low rocky hills. The soil is sterile and in many places consists of nothing but large slabs of laterite rock, as flat and regular as a London street pavement,

* The text edition (p. 453) has two couplets more; but they convey no meaning.

having, however, the colour and general appearance of rusty iron boiler plates. This formation is not, of course, continuous; there occur large spaces where the laterite is covered with more or less depth of earth, and on such spots are rice fields, tanks and houses and large mango and pípál trees. The ruins stand on the north side of the village, the more important and better preserved portion is situated in the very middle of the flat laterite surface, but other parts are found in the softer soil among trees. The plan of them is given below.

Before proceeding to describe the details, it will be as well to make some introductory remarks. These ruins exhibit the traces of an ancient Buddhist temple, and *vihára* or monastery, with a pleasure ground or grove intervening. The Buddhist temple appears to have been destroyed and its materials used to erect a Brahmanical temple dedicated to Shiva, whose emblems in a later style of art, some in fact comparatively modern, are found in abundance. Later than these supervened the present Vishnu worship, now the prevailing type of Hinduism in Orissa, so that a considerable amount of wilful, and some also accidental, displacement and destruction has taken place.

The Shiva and Vishnu buildings are rude in the extreme, and are composed of stones evidently taken from some earlier fabric, as the architectural design and sculptures are entirely disconnected, a stone with a bold moulding being placed upon a perfectly plain one and *vice versá*, and one edifice in particular being crowned, instead of a pinnacle or spire, by a capital exactly agreeing with those of the pillars still remaining *in situ* on the earlier building.

Of this earlier building I can give no plan. It stands about 200 yards to the east of the building marked A, and consists of a confused mass of laterite hewn stones of very great size, but no outlines can be traced without digging, for which I had no time. I would hazard the conjecture, however, that it was a square of about 38 feet in length on each side. In what seems to have been the centre, is a huge square mass of laterite like an altar, about four feet high, and at each corner a small niche in one of which was the image of Mayadevi above mentioned. One of the other niches has been removed to a distance of about half a mile, and set

up on the edge of a tank, probably for purposes of Brahmanical worship; the other two niches are overgrown with trees, an ancient tamarind in one, and a still more ancient pipal in the other have twisted their roots and stems in and out of the stones so as to render restoration impossible. This building I suppose to have been the original Buddhist temple, and the altar probably sustained an image of Buddha of gigantic size, the mutilated remains of which have been set up in the village temple and are now worshipped as Baladeva. From this ruin stretches a grove of trees on a long ridge, formed evidently artificially, by heaping earth on the laterite rock to a height of four or five feet. On the northern edge of the grove is an old square stone well hewn through the rock and lined with huge cut stones. In the middle of the grove is the building marked A, an oblong platform of hewn stone, with the capitals of some large pillars lying on and around it. Going still westwards over a space encumbered by half-buried debris, we come to B, the best preserved portion of the whole. I give a sketch of this building from the south.

It is a long narrow hall with a sort of propylæum on the eastern side, surrounded by pillars, most of which are still standing, though battered and worn by rain so much that their original design is almost untraceable. It can be seen, however, that they were octagonal, with a capital consisting of a double round beaded fillet as in the marginal illustration.

To the north of this is a small nearly square tank with steps leading down to it, the whole hewn with immense labour through the solid rock to a depth of 6 feet, and always full of water even in the driest seasons. To the west of the hall just mentioned is a scarcely distinguishable small building marked C, whereon are a few fallen pillars and capitals.

The inscription on the back of the image of Mayadevi would refer the building in which it was found to the tenth century A. D., unless, as is highly probable, the image was dedicated after the erection of the temple. The huge size of the stones, some four feet long by two or three deep, and the general rudeness of the architecture, would incline me to place the date of its construction much earlier. The grove leading to A, B, and C, with its artificial soil

and ancient well, was probably the garden; and the three buildings themselves, the cells of the *vihára*, or monastery, for the use of whose inhabitants the tank was apparently dug.

Building A now presents the appearance of a ruined Siva temple, at *a* is a large *linga* of chlorite, still worshipped; a smaller *linga* lies close to it. At *b* is a large well-carved statue of Durgá, and another of Nandi on the top of Durgá's slab. Both are comparatively new and in good preservation. At *c* comes in the newer Vishnu worship in the shape of a statue which, though defaced, is considered by natives to be Lakshmí, though some considered it to be Bhavání. At *d* is a *rath*, which is still used on the Rath Jatra. These last objects are quite modern and connected with Baladeva's temple in the village, to whom, in the opinion of the present inhabitants, the whole of the ruins are sacred, in spite of the lingas and statue of Durgá.

At the foot of the hills close by are the remains of a large fort of mud, and on the hill side high up is a cave temple called that of Bharua Debi, a name probably corrupted from Bháirava, as that of an adjoining cave, Basudi, is probably from Bâsuki. I could not visit these temples on account of the dense jungle, but the sculptures and statues which have been brought from them, to adorn the village shrine at the foot of the hills, are a strange medley, comprising one or two Durgás, a Narsingha avatár, and several minor idols.
